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own game and subjected to maltreatment; or his characteristics may appear under a different name. As the author points out (p. 452), it is really the triumph of cunning over brute force that constitutes the *leitmotiv* of the Hottentot fables. Thus, though in Schultze's version (p. 491) Jackal destroys the Lion's power of flight, the same exploit is attributed by Bleek's informant to Frog.<sup>1</sup> Similarly, the Baboon sends Lion down a precipice (p. 503),<sup>2</sup> the Steinbock puts him to flight (p. 511), the Ostrich conquers him in a hand-to-hand encounter (p. 510), and the Lizard plays the same trick on him as the Jackal on the Hyena (pp. 505, 463). The swallowing of the Tortoise by the Eland, which is killed by the apparent victim (p. 529), and the defeat of the Ostrich by the Tortoise in a foot-race (p. 528, the Hare and Tortoise motive),<sup>3</sup> illustrate the same fact.

Two of the animal stories recorded by Schultze may be regarded as typical ogre tales. Elephant has married Fly, who is visited by her two brothers. She hides them from her mother-in-law, who, however, smells them (Fee fo fum motive). The boys escape with their sister, are pursued by Elephant, and kill him with their spears (p. 516). In the second story, several girls set out to visit the Snake. A little girl wishes to accompany her sister, is ordered to return, but insists on going along. Arrived at their host's, the members of the party are received with apparent hospitality and treated to a soporific massage. The young girl, however, remains awake, kills the Snake when it approaches her, and awakens her party, who make their escape (p. 523). The general course of the story, and, more particularly, the opening incident, strikingly resemble an Angolan tale of the Makishi ogres.<sup>4</sup>

Of manifestly imported tales, Schultze's work contains the story of the ungrateful animal, which Tylor has traced to the Arabian Nights, where it appears as the Ungrateful Crocodile.<sup>5</sup> A snake is held down by a rock, from under which he cannot extricate himself. Porcupine releases him, then Snake tries to kill his rescuer. Porcupine proposes to arbitrate the matter. The Jackal is chosen umpire. He demands to see exactly in what position Snake found himself previous to his liberation. The Snake agrees to lie down as before, and Jackal calmly places the rock so as to prevent him from escaping (p. 493).<sup>6</sup> Though the names of the characters change, this tale is found with identical details among the Wolof and Angolans.<sup>7</sup>

Summing up, it may be said that, while Professor Schultze's material still leaves us in the dark as to what may have been the cosmogonic and culture myths of the Hottentot, his collection is very satisfactory for other departments of folk-lore, and establishes a closer connection between the tales of the Hottentot and neighboring Bantu tribes. Were the animal stories of the Zulu and Amaxosa better known, there would doubtless be found additional points of similarity.

INDIAN FOLK-TALES, being Side-Lights on Village Life in Bilaspore, Central Provinces. By E. M. GORDON. London: Elliot Stock, 1908. Pp. xii, 99.

The ten chapters of this little book, the material for which was gathered by the author at first hand, after acquiring the native language, during a resi-

<sup>1</sup> *L. c.* p. 45.

<sup>2</sup> Bleek, *l. c.* p. 37.

<sup>3</sup> Bleek, *l. c.* p. 32.

<sup>4</sup> Chatelain, *l. c.* p. 103.

<sup>5</sup> Tylor, *Researches into the Early History of Mankind*, p. 10.

<sup>6</sup> Bleek, *l. c.* pp. 11-13.

<sup>7</sup> Schultze, *l. c.* p. 390; Chatelain, *l. c.* p. 157.

dence of sixteen years in Mungeli Tehsil, the western portion of the district of Bilaspore, treat the following topics: Country and people; objects of worship and festivals; agriculture; curious remedies; births and marriages, death, burial, and the hereafter; folk-tales and proverbs; snake-lore; relics and fossils; miscellaneous items; the new religion. It has been written with more circumspection than many works emanating from missionary circles of the white race of the Anglo-Saxon brand, and will doubtless serve well one of the objects for which it was composed and published; viz. "to enable those who greatly desire the spread of the religion of Christ in India to acquire a more intelligent idea of the beliefs of the people in the villages." Some of the material has already appeared in the "Journal of the Asiatic Society of Bengal." Among the interesting practices, ceremonies, observances, etc., current in Bilaspore, may be mentioned the festival of the cow Bahurā (p. 15), the festival of stilts (p. 17), the fortnight of the manes (p. 18), "wedding" the fields (p. 23), shooting the deer of straw (p. 42), sworn friendship (p. 83), etc. The section (pp. 53-70) on "Folk-Tales and Proverbs" gives the English texts of "The Little Blackbird," "The Louse and the Crow," "The Tiger and the Barber," "The Pailā [large grain-measure] and the Paili [small grain-measure]," "The Story of Mahādeo and the Jackal," "The Deer and the Jackal;" also the native text and English translation of "The Story of Īr, Bir, Dau and I," which is a "child's play-song taken down verbatim from the lips of a girl twelve years of age, who had learned it from an old man, a beggar, who would make her repeat this song in order to help them in begging as they went from village to village together." Of the fifteen proverbs (native and English texts), the following are the most noteworthy: Hunger regards not unclean food, Thirst minds not the watering-place, Sleep objects not to a bier for a bed, and Youth (passion) regards not caste or out-caste.

A. F. C.

Quellen und Forschungen zur Deutschen Volkskunde, herausgegeben von E. K. Blümml. Band I. HEITERE VOLKSGESÄNGE AUS TIROL (Tisch- und Gesellschaftslieder). Mit Singweisen. Im Volke gesammelt und zusammengestellt von FRANZ FRIEDRICH KOHL. Wien: Verlag Dr. Rud. Ludwig, 1908. S. 164. Ibid. Band II. BREMBERGER-GEDICHTE. Ein Beitrag zur Brembergersage von ARTHUR KOPP. Wien, 1908. S. 63.

With these two volumes begins the series of "Sources and Investigations in German Folk-Lore" edited by Dr. E. K. Blümml, the Austrian folk-lorist. The first, dedicated by the author to his wife, the companion and co-laborer of his folk-lore investigations, records 102 merry Tirolese folk-songs (sung at table and in social gatherings and societies of various sorts), with a glossary (pp. 147-161, two columns to the page) of dialectic words and expressions and an index of first lines. How long these songs may persist, if they have some wit about them and are not too narrowly local in character, is shown by the fact that the author heard from a blacksmith in Hopfgarten in the northern Tirol in the summer of 1904 the song "Bürgall" practically as it was recorded from the Zillertal by Strolz in 1807. At that time the guitar had not reached the Tirol, but the Hackbrett, now almost abandoned by the folk, was much in vogue. The character of Tirolese satirical songs has not changed much since the time of Strolz; only in a few of the more recent songs does a